



M 992 IV  
Friday, May 27, 1966

Must Remain in  
Transcription Room

This, according to our time calculation is number 997. If I play two more tonight they reach 999 and next week we start a new cycle with the second thousand. You remember I promised that I wouldn't call it thousand; it would be called A, not thousand and one or maybe that I would stop. I won't stop. Because there is something ~~that~~ still has to be said and that has to be said in a certain way. And sometimes it's impossible to say it then only by means of this kind of a sound. Because there is much that can and must be left unsaid; much must be left to you so that you fill in. At most what can be given is a certain I call it always (~~straining~~; that is, a background that is as if you are doing embroidery on a piece of burlap or if it is a little bit better it may be Hessian cloth or even curtain material. But you see it is the background only. It is the solidity that is necessary in order for you to do the embroidering on. And work, that is your understanding of it, is very simple because of the simple relationships that exist which make the framework and it is all the time helping to remind you that there is a framework so that you don't have to be afraid and that you can really start embroidering. Embroidering is the pattern of your life. That is what you make out of it out of the materials you have. The combinations and the design and whatever the embroidery should represent as a symbol or perhaps it can represent something as a manifestation. In any event it remains your own and you can embroider it any time you wish. It is the interesting thing that that what is the framework goes with you. It is not a ~~framework~~ as a loom. It's of a different kind. It is a pattern that is a pattern of a thought. Gurdjieff sometimes calls it thought form. The thought form is the idea of work for you. What you understand by what is work for me, work on oneself, and then having that as a framework and having it with you all the time at any one moment that, as it were, you could pull it out of your pocket and you put it in front of you and you could start embroidering. The pattern that you have in your mind, the pattern that has been crystalized, the pattern that you have thought about,

the pattern that you wish then to become. What music can give you is that kind of a framework <sup>upon</sup> ~~from~~ which you now continue. Certain things are struck--a few notes here and there, an overtone sounds through it or perhaps a chord and then you catch on, you continue with it, you embroider on it if you wish; it doesn't matter because it is there for you to use. As long as you use it in the right way. As long as you know that the embroidery on it has to belong also to the same kind of pattern as the framework itself. And that therefore the <sup>quality</sup> ~~error~~, that what comes from you, what will be your efforts, your work, your trying to understand what it is to wake up, that are simply being stimulated by something that sounds at times as if it is awake; that then with <sup>you</sup> ~~music~~ you start and continue on that particular road and that whatever you have to do, whatever you now wish, must be, to use the Gurdjieffian term, objective. It is the obligation you have whenever you hear anything, whenever you read anything, whenever you associate with any idea of work, that you cannot use it unless you use it right and it is far better not to commit a sin by trying to misuse it, misuse it of course for your own purposes. It is for the glory of God and it is for the realization of your life. It is for the understanding of that what holds the universe together. It is of course in the last instance the understanding of yourself as you are and as you are held together and as you have it in your ~~own~~ hand and have it in your heart and in your head to do with yourself whatever you wish and that no one will be able to tell you differently because it is, if it is developed, it is your conscience only that will dictate. So you see, here we are. A little music, a little talk, a little bit of a thought. Again the moments go by. You don't use them enough. I accuse you many times that you are lazy. I accuse you that you lose the opportunities that you don't know even what you are losing and that you are so wrapped up many times in the little things of life which of course don't amount to very much but they give you a little satisfaction on the periphery. They give you sometimes just a little taste and you are satisfied with it. I emphasize as you know work together.

We don't as yet. Next Tuesday instead of talking too much I will play a tape. The tape will be like a preparation for the summer for the time that I will be away and it will be the tape of the meeting of last night in Boston. There were certain concepts in that that were developed and that I think could be useful and that could give you perspective. Because the perspective you need for a purpose, even if that purpose is very very far away, but that is you might say you can profit by it. How will I say it. It is something that is at the present time presented to you. You must never forget that because that what is there sometimes in clarity, sometimes in a logical building up of a structure, of course it is not your own. You listen to it. Sometimes you're affected by it. It will give you stimulous. Try to understand it in the proper place <sup>where it is</sup> so that you don't have the idea that immediately when you hear it then it should strike a familiar note and that you could place next to it your own experience. You won't. You cannot. You must not forget that that what I happen to say and the way I say it and the way it is connected is based on a long experience on my part and much and much work and not idle. I have never in my life been lazy and there is more than 40 years of work in what I sometimes say and it may sound well because it is clear but it is unattainable for you. You must know that because you must not be disappointed but you must use it as a framework. That is the framework that I am talking about. That's the kind of thing that we have with some of the tapes . Also with the tapes we are reaching the number 1000. That's a lot of talk. Each tape as you know is about an hour and a half and if you take that as a thousand you get many miles of talk and out of that also as you know we'll try to extract certain things that may be a little bit more permanent and that perhaps we can publish, perhaps we can do something with it and for that I still need much and much more help from you. It's almost an impossible task. It is already as you know so difficult to listen to a tape; one gets so impatient. And when my day for instance is going by having to listen to tapes from other places. There is so little time. I <sup>need more abstracts</sup> need more transcriptions. I need much more work. I need much

more attention from all of you to help. To help me going, keeping going, to put in the last years of my life more and more concentrated effort. It will be my life that is, it is (*devoted*.) There is no question. It is something I wish. It is something I hope will be right. It belongs to what I say on the tape of last night. It belongs to the desire not to obstruct the will the creative will of His Endlessness. How to remain open. How to be conscious because an unconscious state creates a stoppage in the ray of creation. But you will hear more about that tomorrow. Where is mans place. What should he do. What is his position on earth. What is earth for. What are we going to do with our lives. I like to make practically understood that I would like from now on and from the beginning of the year and as a matter of fact the whole series of the 900 I would like every single meeting transcribed. There are four meetings now practically, sometimes five in a week. I would like eight people who then have two weeks time to transcribe a meeting after it is over. They can take the tape with them and ~~work~~ it. If they know shorthand or stenotype fine. If they don't <sup>and some times they don't</sup> they sit and they let it run off and write it out in long hand and of course it takes more time but it takes also love and affection and willingness and devotion and I'm looking for that. I am looking for the practical conversion of what you now claim that is that you love work, that you love me and you know, I've said it once before, words are really cheap but you must now convert them and make attempts. Someone has to be in charge. We talked already about that. Judith will take care of it. There have to be eight helpers. I give the same task to other people in other places that they also when you get New York tapes can work on them so that it will alleviate our work and it has to be coordinated so that we don't duplicate but there is a lot of backlog which has to be attended to in my opinion. Because it contains material that is useful and I will have to rework it. It is not that I will be able to use it as it is; it has to be edited but at least you see there have been meetings you played recently the psychological, physical, physiological effects on man when he works. We talked last Wednesday about God and the concept. There have been several

meetings that are like a logical explanation of work building it up. Motivation. *(for work, )*. A meeting like last night in Boston. They are a little different sometimes and they have something that they contain I ~~do~~<sup>don't</sup> not like to lose it. I think it can be useful. It has to be useful for more than myself. I don't need it. But you need it. And it is there and you don't take. Not enough. You don't live it. Sometimes I don't understand it and sometimes I start to compare it when I was your age and what was then at that time my ambition. I say I don't want to compare it because you're not the way I was and you are not living under conditions the way I lived and or perhaps had ambitions like I had but I think taking even you own state in which you are I don't think that you are as yet extracting from the experiences that you do have enough for your spiritual development and that it is still your profession, your little enjoyment, your body, all of that what belongs to ordinary personality and ordinary life still receives about, how will I say, 95 percent of your energies. If I say 5 percent for wishing to wake up, 5 percent for an effort, 5 percent for real consideration of the proper attitude of yourself towards others and to help them, to help yourself, really to be. Five percent even, even at that, it is too much. Maybe it is less. Maybe it could be more. Last night I said 30 percent. Where are you. There is work to be done but you must do it. Some time ago I said I will never be satisfied. You know I will never be. All the time there will be in front of you a certain purpose and you will not have, you cannot forget it because I will remind you time and time and time again until my own annoyance, until I get sick and tired from reminding you. Sick and tired seeing your carelessness, the way you waste, how you are lazy. Look into yourself and see what I say is right. If it isn't tell me for God's sake not to talk like this. You can prove it to yourself if you don't believe it. It is all right. I am not your judge, your conscience. But it seems to me, appears to me that the manifestations of ourselves are not as yet sufficiently conscious, not even colored by consciousness, not even when I see the things that take place, what happens and how, how one is caught. I know

how one is caught. Of course one is caught. Like in movements when you want to make movements there is no correlation as yet between even the different little parts of yourself simply because there is no I or not even a commanding officer. There is not even a sufficient part of your mind that is able to regulate such movements. All of you. You don't even know how to put your hand up, how to keep it straight. How at the same time move your legs and to coordinate it with your head. You don't even know how to make different divisions with your arm in space equally divided of four parts. You don't know it and at the same time counting you get lost. This is the state of us. In movements as well as in psychological development. It is broken down. Atrophied. Not used. Reduced. Then you work if you wish until finally God blesses you. How will I say it. You have to learn it. Of course. How will you ever get it. Thinking that you are already there or thinking that God will do it. He doesn't care. We care. You should. I care. All of us should care. For each other to help. What can we do. It doesn't mean that I immediately know what to do. You have to find out. Even if you make a telephone call to one person each day for the sake of reminding him or her. Just--just how are you. No more maybe. Maybe saying I am here. Not critically by implication are you there. No. It is none of your business. You are there. And then you manifest that and then you begin with that to work. It has to be born. As I said last night at the end of the day the relaxation will enable you to see what has been wrong because if you don't relax your associations will prevent you from seeing the truth. I don't want to say too much. I already couldn't you know that. To your wish to live.



Part 2

Now I don't know what happens every once in a while when I make a suggestion because you know I don't want to ask you have you followed it up or has it resulted in anything. On Monday evening and we talk about results of tasks which then as you know have been given for a definite purpose and we find out certain things about it of course and sometimes it's, it is right. But when I make a suggestion days of austerity, when I make a suggestion of selecting someone out of the group with whom you should either have lunch or some form of communication or ~~such~~ <sup>suggestion</sup> that whenever you happen to have a conversation with someone who perhaps maybe on the periphery of possible inner life. Not so much inner but maybe a little more outer, that when you make an attempt to introduce something that sometimes you may ~~say~~ <sup>say</sup> certain things in a certain way drawing attention to it and then of course it is picked up ~~but~~ <sup>that</sup> you have to continue with it because after all it is then your responsibility. I don't know if you do it. I don't know if you follow such suggestions. I think you listen to it. You hear it. Sometimes you remember it. Very seldom I think that you do it. Sometimes when you have given yourself a task that you have to get up for a week at five o'clock in the morning. You probably will do it and then at the end of that week you say thank God the week is over. And then it is very often the case with any kind of a task that you will do it for a little while and it's good that you know that it will stop but out of your own initiative again and again and again to put yourself in a certain framework I call it again. It is the same kind of a thing that you start to build for yourself in which either you feel at home or you don't ~~and~~ <sup>or</sup> you introduce into that kind of a building something that will remind you when you go around corners that you find a little sign ~~by~~ <sup>be</sup> aware or that you put some tacks on the floor so that you hurt your foot and that with that you say oh yes, I remember, and that you intentionally do certain things to yourself that are a little disagreeable and you don't want to do it, you do it for once or twice and then you find or you consider yourself already a hero but you don't continue,



you don't really make things, you don't flow over with all kind of tasks for yourself. You're not alert enough. You don't think what you can do. You don't want to do it really. That is why you don't want to think about it so that after some times you get discouraged and you don't want to work any more or whatever the excuses are that you find for it. What's going to happen. Children I am thinking about it many many times what is going to happen. Here you have tapes. Thousand. OK. So there they are. And they are in custody of a few people and you will at first couple of months six months after I die after I disappear, six months I give you that you will be remembering every once in a while and maybe you want to listen to a tape and every once in a while you get together and that you say oh yes, that, and Friday, ah yes, that music, oh yes and this and that. Too bad. Or all right. And then what after six months. After a year and what is a year in your life. You still have fifty years to go. Practically. How will you live. Of course you won't forget. I would almost say I'll see to that. I'll poke you. All of a sudden out of the blue sky because I belong to the blue sky then. I'll come down and put a cloud over it and make you fall in the water. By accident you would call it. I'll poke you all because I wish you to work. <sup>Because it's for your own good.</sup> Because it's for your obligation. It is for your soul. It is for your payment. It is for the recognition that you are alive and that you know that in ~~your~~ <sup>this</sup> being alive on earth that there is a task and you cannot forget. You don't want to die like a dog. You cannot. You must not allow yourself. You have to hold on to a variety of things now. Now already be inventive. I say tacks on the floor. Sand in your shoes. Your trousers on the wrong way. A tie intentionally not knotted. A dirty spot on your shirt and keep it. Not because you are lazy. Because you have to prove to yourself that you're not and at times you have to appear absolutely, how they call it ( ) as if you have gone through the eye of a ring. As if you have been purified. At such a time that you also know how to behave and how to be. And how to dress. And how to take care of yourself at times. Not always. But at times when needed when you wish it and wish it in conditions

where it is not needed to become independent of such conditions. To become independent of other people telling you but you do it because you wish to do it regardless and whatever even the conditions or your father or mother or your wife or well meaning friends who tell you maybe for their sake maybe they say for your sake. You do only because you wish for your sake because you want to prove to yourself that you are not lazy. Extra effort maybe. Sometimes that kind of understanding has to go into that little flower that you embroider of your life. There are certain little embroideries you know made in the olden age and they went into chairs as you know ~~make~~<sup>petit</sup> (point). Old chairs that you could sit and read and also a little pillow and the little pillows were used for your head to rest. They were considered what is called an ear pillow and there is a saying in the Bible that an ear pillow is the devil because you sleep. This is the great danger of the embroidery of yourself that you fall asleep with it because you love it so much because you have worked on it, because you think it is the best embroidery in the world and the most original and you admire it and there you are, gone. If you can make it, if you really make a masterpiece and if then you can throw it away. How marvelous. If you could burn everything. If you could live with that what you possess as if you don't possess it. And if you come home and there is nothing left. Gurdjieff explained it once in the little saying of which some notes are still in existence among a little group of people who were with him in 1935 and he called it the cow returning to the painted cow barn door. The idea is that the cows went out in the morning and the barn doors needed painting and the farmer painted them during the day and the cows came home and they were so surprised and they didn't recognize it and still it was their barn. That what is my possession. One can part with it. You can paint over it. You can make it disappear. You can make it different from what it used to be. Your old habits, Everything that belongs to your mechanical life and someday you come home and there you have to start over again. Maybe with new paint but in any event with new ( ). Live with your friends

and if the friends die one after each other and that you are alone then and that you have to face the world without their advice and without their admiration. In you, that what you love and that what you really know to be of value, that belongs in your embroidery ( ). Who knows ( ), the beautiful German word for ( ). A game. A game of life but a game with what we would call it bubbles. A game with glass, little balls of crystal which only reflect and have in themselves no content. This is life. What we put in it by identification we consider then our possession and it is ephemeral because it ceases to exist when we cease to exist. What remains, that is the content. That is the symbol of your embroidery. That is what is your life as you now manifest it in a form and return to its essential values and even when the essential values will drop away that you still can go to the holy of the holiest and there you will find God, your God, waiting for you. That is the way to go home. That is where you really belong. That is what you should carry on your back as your home, your house, with you and in which you once in a while can disappear because maybe you have to protect yourself but also that you come out when there is a possibility of, how will I say it, showing that you have a house. Appearing for other people with whatever your manifestation is so that they know what makes you alive, how you can be, and then to present to the world on earth that what is heaven and to live then as God would live on earth, not as man, as man should be. As if one knows that man always has been like that and the secret was lost and whatever you now do to try to find it, that is your work, as the embroidery of that what is the representation of your life and finally becoming a symbol of the reality of infinity, of that what is and that what has a being. Try to remember it. Someone I think said that, at the times that I was in Boston and some people made a remark I preach too much. Children if you only knew what preaching was. There is absolutely no preaching in me. I use a voice to tell sometimes certain things in a certain way in order to reach you somewhere. But that is not preaching. I am with you, I am part of you, I am in infinity with

your infinity. I am as man with you as human being, you as man, I as human being. I belong to you, you belong to me. There is no preaching. There is only a little bit of a reminder every once in a while that life is worthwhile and that then I hope you wake up so that you then can see it and maybe that you can acknowledge it and then you can say yes you are right, it is wonderful to be alive. So for tomorrow, your weekends, next week, for whatever there is of your life.

Part 3

It looks now as if what I wanted to say about the 999 should go on tape. As if the precious drops of gold ought to be preserved. It has to do with the value of man. What he is and what he might become and the value up to nine is a certain range in which each of the three centers of man can develop or can be conscious. There is a certain point at which 3 3 3 becomes important. One's physical center, emotional center and intellectual. 333 means that in each of the centers there are three others. We call them subcenters. The subcenters are influenced in each center by the other two or one, sometimes a combination. It becomes much more difficult if you go further than just one subcenter but the tendency always will be to make a sub subcenter. So that the definition of man in accordance with three different sections of himself in the first place either physical or emotional or intellectual man, sometimes small, sometimes a giant, and combinations of those three <sup>into</sup> so that you get nine. Which would mean for the development of each center only up to three if the original value of one center was one. It never is really one because the only one that is one is physical center. Emotional center as a feeling center is not at all one, it is scattered. And intellectual center is really so small that probably in comparison to the one of the body it should be if intellectual is one then the body should already be three. This way you get all kind of different figures. 123. 222. 321. All ~~in~~ dependent on the value of each center in relation to the other two and that the maximum would be 333 if the three centers were developed in harmony with each other. It is a state which is never reached. And for that reason we first have to reach another kind of a state in which there is more flexibility between the centers and that the range from one to three is a little bit enlarged. The next one is 666. It is already much better because there is a possibility of a double one, that is six can be divided by two. It means there is already a possibility of an opposite in each center. It helps us to understand it because this is the way we are used to divide even the world or divide people into good and bad people, good and evil, positive and negative. That's included in 666 and 666 becomes because of that a very important

number for man as man is on earth. Against that the important number for man as he might become is 999. It means the full development of each center with each subcenter developed fully. It is then three to the power of three. So it means three times three. It means also three times nine which would be 27, the maximum of types that we can conceive of. Theoretically, we can go further to 81 but there is no one who knows exactly the difference let's say between 80 and 81. There is a possibility of making a distinction between 26 and 27 but the 999 representing three times nine as 27 means that there is a possibility <sup>for</sup> of each man to develop up to the range of nine for each center and this development of the range from one to nine is his enneagram for his one center. And in the totality of the 999 it would be three enneagrams together in general superimposed on each other but meaning that there is a possible combination that of the three centers in accordance with the rules in the enneagram from one to nine that is from 1 3 6 9 by means of the useage of 1 4 2 8 5 7. This you must well understand because that is inherent in 999. It is not as yet a full grown man free from himself or it is not as yet a representation of the higher level of being. It is a man full grown and this means the harmonious part of man in which each center has reached its fullest development even the freedom of si do of each octave has to be included so that then the 999 represents at the point of each si do this time united for each octave is ready to leave the three bodies and go over into one. With three zeroes. This is the transition period of the fusion of the first thousand into the second thousand but we count the second thousand by starting again with one and three zeroes together. It means the unity of the three centers in which each center begins at its own place of development only based on the 999 of the previous centers. For that reason 999 then is extremely important. Because it can go down and it can go up. It is a dividing line between the possibility of fusion and not fusion. Of becoming one or falling back into component parts. And the component parts logically have to be 999 having gone through



the 1 4 2 8 5 7 if you remember that as a phenomena that is, the 1 4 down below, 2 up again, across to 8, 5 below, 7 again up, back to one. That particular figure as the law of seven is represented in the phenomena of man indicates his possible development if you can understand that the segments between one and three, between three and six and between six and nine are the indications of man as his physical emotional and intellectual centers and that the full development of man into the totality of 999 means that the three of each of the subcenters of physical emotional and intellectual have been completed and then one reaches the point nine again at the top of that triangle and at the top of that what is the enneagram. That is why it is an important place because it goes over into the next spiral or it can again return ~~to~~ to the original one. If it wants to retain its consciousness, it has its choice to become thousand. If it wishes to go back to earth it has its choice to become one as the beginning even of each center. It can go back through the whole octave back again to do in each center if it wishes for whatever purpose may be needed to whatever extent such a person will want to reduce you might call that himself to the lowest possible grade of a man existing in order to be able to understand. This understanding in this case means that he has a chance to stand under each one of the units on earth which may need his help and that he then by means of that can lift him up and bring them through the phenomenal world back to that neumenal world again if he wishes. Again if he wishes to take that time. Again if he wishes to do this in order to prove to himself that he is conscious or that he does it because there is a command from above given to him at the point 999 <sup>where</sup> ~~that~~ he then receives that information either you can continue with your enneagram up the spiral or you return in order to fulfill for yourself, to unfurl more for yourself the totality of 999 as then living in the possibility of all 27 types. What I said yesterday about the manifestations of all people and the necessity of living together in loving mankind, this is that particular ( ) and this is where that figure of 999 as representing the three subcenters of each center being full grown so that even the three subcenters

have become bodies by themselves and are represented by octaves of themselves. That then if one knows this particular point one has the possibility of understanding mankind as different types of 27 even if one for oneself is only a little bit of a type restricted to ones own astrological configuration. Well I wanted to say this in order to let's say give a little background to the last tape. This last piece of music was a trying to attempt to overbridge something of this world and to make a contact with something of another world at the same time ~~and~~ <sup>with</sup> remaining in this world ~~and~~ <sup>but</sup> being affected by the possibility and the relation of the potentiality without actualizing it as yet. Yesterday I used the image of Moses on the Mount ( ) from which he could see the promised land but could not enter it. It is the place of do of the intellectual body in which one is in both the <sup>con</sup>conscious and the ~~un~~conscious area and where it is as I have said several times unfortunate for him to be able to see the potentiality of himself and in which then there is a hope planted in him, hoping then someday he ~~may~~ be able to cross over and become conscious. This is the meaning of 999. At the point do of the intellectual starting real intellect, real understanding, one has already a certain indication of the possibility that can exist and at times when this 999 is full ~~grown~~ <sup>filled</sup> this point do represents already the totality of the intellectual octave. To say it with other words, if in an octave the do and the fa and the si do are the law of three, it is then that in the combination of those three and the telescoping of the octave into one point one reaches at the same time unconsciousness and consciousness, positive absolute and negative, and the solution of any kind of a paradox that may exist on earth. That is the solution of knowing and understanding towards being. In being there is no opposite. In understanding there is still. In knowing of course there is. But in being there is only one, that is the ~~(un)~~ <sup>(un)</sup>ness of ones heart. Now you can interpret number 165 Lexington Avenue. I leave that to Nellie. What is one, what is six, what is five. Again, a good week end.